

THE

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THE LEXINGTON NORMAL SCHOOL

is to be removed to West Newton, and will hereafter be called the **WEST NEWTON NORMAL SCHOOL**.

The removal of this school from Lexington is occasioned solely by the want of sufficiently ample accommodations at the last-named place. The school has outgrown the building it has hitherto occupied. Not more than one half the pupils who have applied for admission to the school, within the last year, could be adequately accommodated with schoolroom. This has rendered its removal a matter of necessity.

This fact is mentioned with more particularity, to prevent even a suspicion that any cause, excepting the one specified, has operated to sever the ties of good will and neighborhood which have heretofore existed between the Normal School at Lexington, and the good people of that delightful and celebrated town. The inhabitants of Lexington received the school with a generous welcome. They have contributed much to cherish and sustain it, and to make its good works known to the world. The Rev. Mr. Dodge of that place was one of its earliest and most efficient friends, and in his death, not only the Normal School, but society at large,—the cause of education and of religion, experienced a severe loss. Even after this lapse of time we cannot mention his name without the most vivid recollections of his many excellences and virtues.

On the other hand, we believe the school has requited the liberality of the people, amongst whom it was located, with substantial and permanent good. Since the establishment of the Normal School in that town, its whole system of public schools has been reorganized. New schoolhouses have been erected, longer schools have been kept, and better modes of instruction, sustained by higher moral principles and motives, have been adopted. We believe that both sides sincerely regret the necessity of parting; but as Napoleon said of the separation of the United States from Great Britain, "the boy cannot sleep with his mother always."

At West Newton, the accommodations will be ample. The edifice is 60 ft. (including the piazza,) by 40, two stories high, situated in a lot of ground nearly three fourths of an acre in

West Newton
September 2, 1844
John C. H. Smith

size. It is but three minutes' walk from the West Newton dépôt of the Boston and Worcester railroad, and seven miles from Boston. The cars are less than half an hour in running this distance, and the fare from the city is but twenty cents. A more eligible location could hardly be found.

The first term of the West Newton Normal School will commence on the 11th inst. Cyrus Pierce, Esq., who was Principal of the school during the first three years of its existence, and whose remarkable services in this department have done so much to exemplify the advantages of Normal Schools, and to commend them to the world, will again take charge of it. Mr. Pierce has recovered his health, which was lost by extraordinary exertions during his former connection with the school. When this gentleman first went to Lexington, to enter upon an untried experiment, in the result of which so much of the prosperity of Common Schools, and, of course, so much of the welfare of mankind, was involved, the rule of action which he prescribed to himself was, that *it was better to die than not to succeed*. He came near a drawn game;—that is, both succeeding and dying. But his health is restored, and he will enter upon his duties with pristine strength and accumulated experience.

It will be with regret that the friends of education will learn, that they are to lose the services of Mr. May, the present Principal of the school; for it is admitted on all hands that he possesses many of the very highest qualifications of a teacher, in the highest degree. But, though painful to him to quit this department of labor, yet he insists, that the public ought not to be deprived of the experience of his predecessor; and he makes it a matter of conscience to surrender a trust, the duties of which, however desirable for himself, may be, as he affirms, more ably performed by another. But it is his *direct* services only that the public will lose;—his *indirect* ones,—his good will and friendship and coöperation,—both his character and his *nature* are a pledge that he will always render.

It is with pleasure, also, that we announce that a Normal School is forthwith to be opened at Westfield, to accommodate the western part of the State. This will be called

THE WESTFIELD NORMAL SCHOOL.

The Rev. Emerson Davis, known, for many years, as the accomplished Principal of the Westfield academy, is to have charge of the school. Mr. Davis is the author of the "Teacher Taught," and whoever has read this work will need no further evidence that he understands his subject.

It may be well, on this occasion, to republish the terms on which pupils will be received at the respective Normal Schools.

The school at West Newton is for females exclusively; those at Bridgewater and at Westfield, for both sexes.

All applicants for admission, if males, must have attained the age of *seventeen* years complete, and of *sixteen*, if females. As a pre-requisite to admission, they must declare it to be their intention to qualify themselves to become school teachers.

They must undergo an examination, and prove themselves to be well versed in orthography, reading, writing, English grammar, geography, and arithmetic.

No pupil can be received who does not enjoy a good degree of health, or who suffers under any such infirmity as disqualifies from becoming a school teacher. This condition as to health is made indispensable by the closeness of the application to be required at the school; and by the arduous labors necessarily demanded of every school teacher who means to perform his duty. Primary attention will be paid, at the school, to the health of the pupils, and those principles and practices will be sedulously inculcated on which health and life depend; but it is still to be remembered that the establishment is a School and not a Hospital.

Every pupil must present credentials, from unquestionable authority, of high intellectual and moral character. The eminent skill and talents employed in conducting the Normal Schools must not be expended on worthless materials. The accomplished sculptor or lapidary should have the most precious substances on which to display his powers. No art can produce rich and highly-perfected results from "wood, hay and stubble." In this respect, all pupils will be considered probationers, throughout the whole of their course; and the Visitors of each school, through its Principal, will exercise the power of dismissing any pupil, at any time, who is found to be mentally incompetent for the great work he has undertaken.

No office or station in life requires a more exemplary or exalted character than that of a school teacher. Corrupt principles or flagitious conduct, in any other department of society, will, to a greater or less degree, poison the stream of life and impair the healthfulness of its current, however nearly it may have reached the end of its course; but vices in a school teacher poison life at its fountain. But the mere absence of vices in a teacher is not enough; there must be positive virtues. The statute law of the Commonwealth requires that all teachers shall "exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded."

In pursuance of this requisition, the Board of Education, from the beginning, have required that the Bible,—as containing the whole scheme of Christianity,—the rule of life and the means of salvation,—"shall be read daily in every Normal School." But the Normal Schools are not Theological Seminaries, and disputed questions of polemical or dogmatical theology will find no place in their exercises or instructions.

Tuition will be gratuitous to those who are inhabitants of the State, and who declare it to be their intention to become teachers in the Public Schools of the State. Those who come from

other States, those who intend to go out of the State to teach after completing the prescribed course of studies, and those who propose to remain within the State for the purpose of teaching, but not to teach in the Public Schools, will be charged a tuition fee,—probably eight or ten dollars a term.

The whole expense of board and washing needs not exceed two dollars a week, at either of the schools. Heretofore some of the pupils have hired a tenement and provided for themselves, and have thus reduced the expense to one dollar, or even less, per week. The incidental expenses, for fuel, care of the room, &c., are very small.

Each pupil should own a Bible and Worcester's Comprehensive Pronouncing and Explanatory Dictionary. For information respecting other books, inquiry must be made of the Principals of the respective schools. At West Newton and Bridgewater, most of the books can be loaned to the pupils from the library.

The shortest course for which any pupil can be received at West Newton is three terms of fourteen weeks each. But they need not be consecutive terms; that is, a pupil may attend the school for one or two terms, then leave for the purpose of keeping a school, and afterwards return to complete the required period of residence. At Bridgewater, pupils are received for two terms, but not for less. No rule has been decided upon, in reference to the period of residence at the Westfield school.

[For the Common School Journal.]

No. VIII.

THE SUBSTITUTE FOR PREMIUMS AND THE ROD.

MR. EDITOR;—It is not denied that there is great power in premiums. In some schools, and under some teachers, their immediate effects have been almost miraculous. They have, too, the sanction of great names. Franklin made bequests in their behalf,—Universities adopt them. But great men are not always wise. I consider that the cause of education, *real* education, has suffered rather than gained by every donation of this sort. There is a basis on which it may be placed, there are motives to which the educator may appeal, and means which he may employ to effect the great purpose of his labor, more in harmony with the constitution of man, and promising results higher, holier and more enduring.

What are they? This is a proper question, and it deserves an answer. I have taken from the teacher the rod and premiums; it is but fair, that I should tell him *how* he may gain an ascendency over his pupils, and interest them in their studies. This I will now attempt to do.

1. And first of all, and as the most important of all, let me say,—that the secret of every teacher's success lies *within himself*. It must be *there*, or nowhere. The *root* of the matter must be *in him*. He must possess the stamina, the seminal

principles, the germinative powers, (if I may so speak,) of a teacher, in his very constitution. All persons cannot make good teachers, any more than all can become good mathematicians or good poets. I repeat it, the secret of success, of high success, in *true* education, lies within the *teacher himself*;—in the elements and qualities of his own character, either inborn or acquired. And without these let no teacher hope for success by virtue of any formulas, or prescriptions, or extraneous means and appliances whatever. These are at best but auxiliaries, and can subserve those only who, being blessed with the requisite personal qualifications, know how to use them. It is all a chimera, that you can lay down effectual rules and precepts for school-keeping to any others. It is vain to attempt it. After all instructions, the most clear and elaborate, there will certainly be a failure, or, at most, teachers will attain only a very moderate degree of success, if they have not the personal qualifications necessary for the work.

And what are these personal qualifications which are so essential? They are, a deep interest in children, a love amounting almost to enthusiasm for teaching, firmness rightly attempered with kindness and patience, and above all, a high tone of *moral sentiments*. To these must be added, what partakes more of an intellectual character, familiar acquaintance with whatever one is about to teach, and good powers of communication and illustration. Other qualifications may be desirable; but these are essential. And if the teacher does not find at least the elements of these distinctly perceptible in his own constitution, he may as well turn his back at once upon his profession and quit the schoolroom. Teaching will be a dull, up-hill business both to him and his pupils. He can better serve his day and generation in some other capacity. Let a teacher, then, examine himself. Let me assure him, that these qualifications are an excellent substitute for those other means which we have been considering, and which we reject. It is because teachers possess so little of these, that they are obliged to resort so much to sour looks, hard words and hard blows. On some of these qualities I may touch before I get through, but it is not now my purpose to go into a particular consideration of their nature and merits. This has often been done by others. I can refer my readers, Mr. Editor, to the pages of your own Journal for a description of them. Let them read, and examine, and consider; and be not faithless, but believing. The power of these qualifications it is hardly possible to overstate. It is certain; it is all but omnipotent. I do not believe that an instance can be found in the annals of school-keeping, of a teacher's failing, who possessed them in an eminent degree, and relied upon them altogether. The constant dropping of water will wear the marble. So, it is not in the human heart long to resist the influence of the combined action of the qualities I have enumerated. The teacher who possesses them must command the attention and the respect of his pupils. He must win their love. His teaching will be *with power*. His personal influence over his pupils will be great. He will breathe into them something of his own enthu-

siasm, and they will *learn* from the very *love* of learning; or rather from *loving* to learn. I believe more depends upon this than upon all things else, especially with young scholars,—the personal influence of the teacher over his scholars, and the enthusiasm with which he can inspire them from his own manner. O how stupefying is the manner of some teachers! How soul-quickenning that of others! But of this, more by and by.

Let me now advert to some of the means, of which a teacher of the right stamp may avail himself, as auxiliaries to facilitate his work.

And here let me premise, that the teacher should ever keep in mind, that all means and motives will not be equally efficacious with all pupils. What will be effectual, all-controlling with one age, disposition, or habit of mind, will have no influence upon another. It is the business of the teacher to study character, disposition and habits, and adapt his measures accordingly. With the older and more advanced, one course of measures and one kind of motive may prevail; with the younger and the yet untaught, another and quite a different one. The conscientious teacher, however, will scrupulously avoid adopting any measures, or appealing to any principles or motives how efficacious soever they might prove, which are not in themselves intrinsically good. It will not be sufficient for him, that a measure, or a principle, or a motive, will effect his immediate purpose. He will look to its remote tendency and ultimate consequences. He will regard the influence it may have in the formation of the entire character of his pupils. The gratification of long lessons and a splendid examination will be no compensation to him for violated or neglected principle. He aims not at immediate results and showy appearances. He has a higher ambition. He looks at the permanent good he may accomplish in a right way. With this he is satisfied. Unfortunate indeed it is, very unfortunate, that prevailing views of education are so crude and erroneous, and the standards of comparative attainment so imperfect, that teachers are constantly under the temptation to labor for immediate results and good appearances, rather than to carry out sound educational views in forming good habits, and imparting valuable instruction. The relative rank of schools, and of course the ability of the several teachers, is estimated too much by the general *stillness* of the schoolroom, the briskness of recitation, and the good appearance on examination-day. But all this is quite too superficial and uncertain. There is a higher and surer index of character to which an intelligent committee and the conscientious teacher will always have reference. That school is best, in which most is doing for the cause of education, in which children are making the best preparation for life; and not that in which the longest lessons are said, or the best examinations prepared for.

But it is more than time that I should proceed to name some of the motives to which the teacher may appeal to influence his scholars. But for the consideration of these, I require the space allowed to a whole article.

[For the Common School Journal.]

HOW IS READING TO BE TAUGHT?

The following thoughts were arranged in answer to the above question, put by some young teachers. If the Editor of the Common School Journal deems them such as may prove generally useful, with reference to the purpose of early instruction, they are at his service :

The mode of teaching, in any department of education, is, to a great extent, dependent on the system embodied in the text-books and manuals which are adopted in the process of teaching. It becomes indispensable, therefore, to intelligent and effective instruction, that teachers inquire carefully into the methods prescribed in the class-books which they use.

Young instructors are, generally speaking, too prone to fall in with whatever routine is prescribed in popular school books, without investigating the character and tendency of the modes of teaching which such books prescribe. In no department is this unquestioning compliance with custom more general, than in that of early instruction in reading.

In answering the question proposed, in regard to this subject, we must first inquire into the methods of teaching prescribed in our current elementary school books compiled as manuals for the teaching of reading.

The primers hitherto used, in elementary schools, may be arranged in *four* classes :—1st, those on the plan of presenting the alphabet and spelling lessons, with *little or no reading matter*; 2d, those which contain a full quantity of reading lessons, but present the spelling exercises promiscuously, and without gradation; 3d, those which offer only the alphabet and reading exercises, and dispense, more or less, with the use of *spelling* lessons; 4th, those which are compiled for general purposes of *intellectual* and *moral culture*, but embrace instruction in reading and spelling, as a part, more or less important, of their design.

Primers of the first description are adapted solely to those words of our language, which are regular in orthography and pronunciation, and of which *analogous tables*, or *columns*, can be made. Even in these, however, the benefit of spelling depends, to a great extent, on the learner's being taught the *powers* or *sounds* of the letters of each word; as it is the *sounds*, not the *names*, of letters, that we combine in pronouncing. But this important aid to the pupil's progress being usually overlooked, spelling is rendered still less useful as a preparation for reading, than it would otherwise be.

The long established mode of instruction has been,—in teaching reading by means of spelling,—to require no more than the naming of the letters of a word, and the grouping of them into syllables. No notice is thus taken of the great difference, which so often exists in our language, between the *name* and the *sound* of a letter,—an error in teaching, which has been sufficiently exposed by the Edgeworths, in their Practical Education.

The objection to this mode, is, briefly, that in teaching a child to read the word *bad*, for instance, by spelling,—we involve the

apparent absurdity of saying, that the three sounds, *bee, ai, dee*,—the names by which the child is taught to recognize the correspondent letters,—when combined, form to the ear the compound “*bad*.” But the child ought to expect that *bee, ai, dee*, by being brought close together, should merely make the imaginary word *beeaidee*, and not the very dissimilar one “*bad*.” Instruction in reading, as conducted on the common plan of spelling, becomes, necessarily, an arbitrary, and not a rational process; and the learner trained by it, must depend on his memory, rather than on his understanding, for whatever progress he makes.

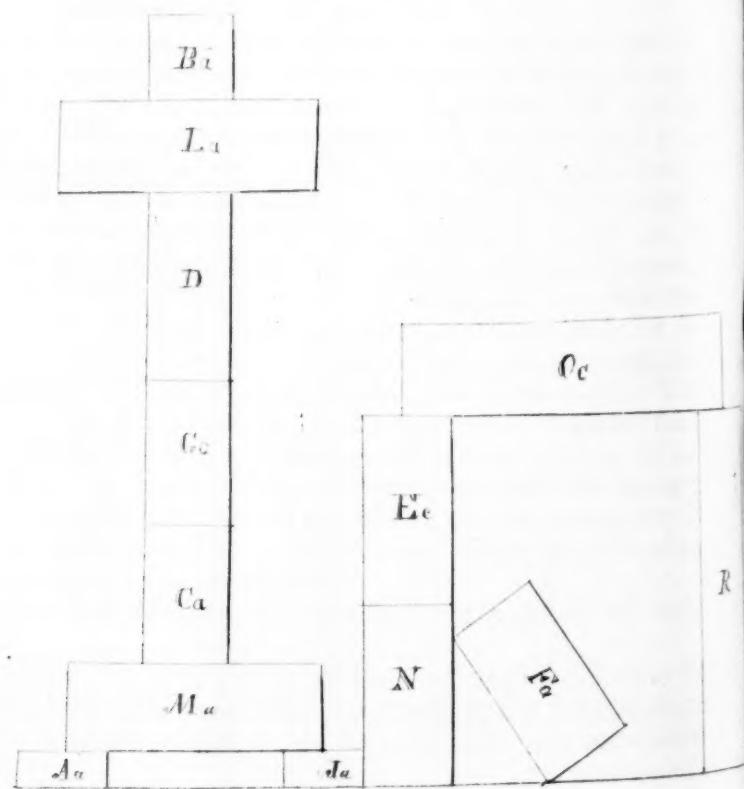
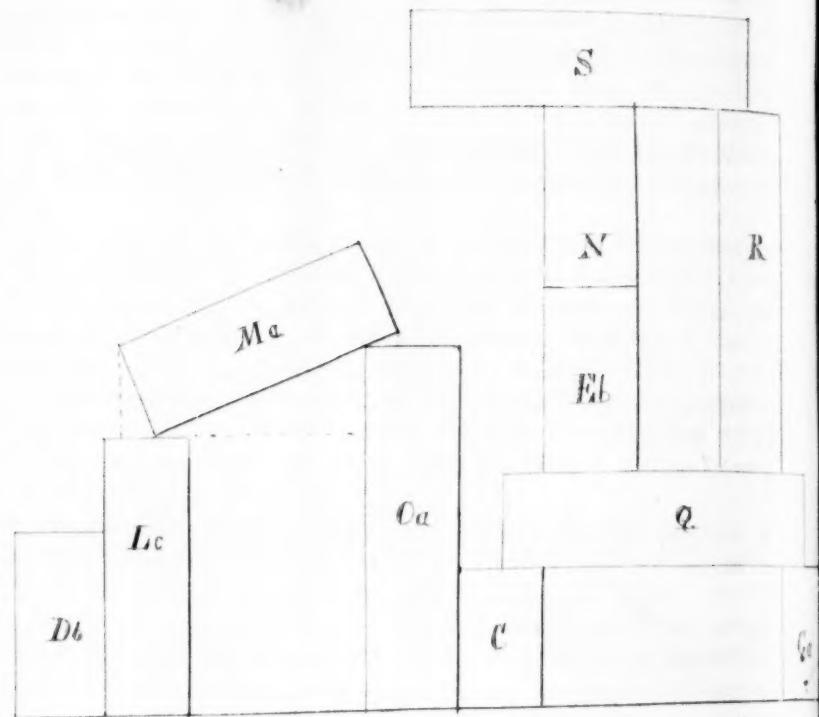
It is true, that, in consequence of a tacit act of perception, taught the child by experience, the pupil and the teacher go on, as it were by a virtual agreement, that in spelling, when the *name* of a letter is given, its *sound* is meant; and the difficulty arising from the apparent discrepancy, is thus bridged over. Still, there remains, on the face of the process, the unnecessary, and, at first view, perplexing contradiction, between the sound of a letter, when standing *alone*, and its sound when thrown into a syllable or a word.

To avoid this inconsistency in instruction, the method of teaching by the *sounds* of letters, only, has been introduced in many of the best elementary schools in Great Britain. On this plan, the pupil is taught to read without mentioning the *names*, but by merely giving the *sounds* or actual powers of the letters, in such a word as has been selected. The child, instead of spelling the word *bad*, in the old form *bee, ai, dee*, utters, not the *name*, but the *sound*, of each letter, in succession, and then joins all the sounds into the *oral* word *bad*.

The impediment to the young learner, arising from the discrepancy between the names and the sounds of letters, is thus removed, and the process of reading simplified and greatly facilitated. There appears to be something rational, and even philosophical, in this method. But it is of use in such classes of words, only, as are *analogous* in orthography and orthoëpy, or, in other words, regular in form and in sound; in all else, it leads,—like the exclusive spelling method,—to an erroneous, rather than a true, pronunciation. It happens, too, that our language, more, perhaps, than any other, is remarkable for its numerous anomalies and exceptions. Take, for example, the different sounds of *o*, in the words *lone, gone, done, move*. The prevalent rule of pronunciation, is exemplified in the word *lone*, in which the final, silent *e*, indicates the sound of *o*, as in *no*, in the body of the word. If our orthoëpy followed the analogy of our orthography, the last three of the above words would all have the same sound of *o* as the first; which would lead to the pronunciation *gōne, dōne, mōve*.

The method of teaching by sounds, then, must, in all such cases, fail.

In multitudes of words, there is an unavoidable difficulty to the learner, owing to the original diversity in the sources from which the English language is derived, and the successive



changes of custom, both on its written and its spoken forms.* In such words, the pronunciation is at *variance* with the orthography, and submits to no rule but the arbitrary one of *usage*. The question becomes one of *fact*, and not of *principle*. The method of teaching by sounds, excellently as it is adapted to regular syllables and words, cannot apply in such cases; or, rather, so far as its influence goes, it will lead astray. As a mode of teaching, then, it can be safely applied to but *one* part of our language; it cannot be carried *throughout*. But I will illustrate my meaning more fully in another number. R.

DRAWING.

LESSON THIRD.

ARRANGE the blocks first in the form of a cross as in the plate. Begin with

Block Ma.

The first point is 30. Place it about three inches from the lower and as far from the left edge of the paper.

Point 27.

Perpendicularly over 30 and as far from 30 as 27 from 30 on the block Ma.

Point 26.

Does 26 lie horizontally opposite 27 and three times as far from 27 as 30? (In all long lines guide points are allowed.)

Point 31.

Does 31 stand perpendicularly under 26 and horizontally opposite 30?

Block Aa.

Does e lie horizontally opposite 30 and half as far from 30 as 27?

Point f.

Does f stand perpendicularly under e and as far from e as e from 30?

Point 28.

Does 28 lie as far from 30 as e does?

Point 29.

Does 29 stand perpendicularly under 28 and horizontally opposite f?

Block Ja.

Does x on this block lie half as far from 31 as 26 does, or as far as 28 from 30, (block Aa?)

* Take, for example, the word *sought*, which, in apparent defiance of reason and of fact, the child is told he must pronounce "*sant*." Etymology removes, to the adult *scholar*, a part of the difficulty, by informing him, that this word retains its Saxon orthography, in the letters *gh*, which represent the guttural sound originally existing before the letter *t*. But to the uninformed child who tries to read the word by spelling it, the *gh*,—not to speak of the transmuted *s*,—become an absurd obstacle.

Point *z*.

Does *z* stand perpendicularly under *x* and as far from *x* as 31, and horizontally opposite 29?

Point 32.

Does 32 lie horizontally opposite *x*, and as far from 31 as *x* is?

Point 33.

Does 33 stand perpendicularly under 32 and horizontally opposite *z*?

Block Ca.

Where do 10 and 12 stand on this block? Upon the line 27 26? Do they divide it into three equal parts? Then divide the line 27 26 exactly into three parts, and you have the point 10 in the left hand point of division, and 12 in the right.

Point 11.

Does 11 stand perpendicularly over 10, and as far from 10 as from 27 to the line of 29, (block Aa?)

Point *k*.

Does *k* lie horizontally opposite 11 and perpendicularly over 12?

Block Gc.

Does *r* stand perpendicularly over 11 and as far from 11 as 10 from 11 on this block?

Point 5.

Does 5 lie horizontally opposite *r* and perpendicularly over *k*?

Block D.

Does *n* on this block stand perpendicularly over *r*, and twice as far from *r* as 5?

Point 1.

Does 1 lie horizontally opposite *n* and perpendicularly over 5?

Block La.

Does 34 lie horizontally opposite *n* and as far from *n* as 1 does, and perpendicularly over 27, (block Ma?)

Point 35.

Does 35 lie horizontally opposite 1 and 34, and as far from 1 as *n* does?

Point 18.

Does 18 stand perpendicularly over 34 and as far from 34 as *n* does? or is its distance as great as 27 from 30, (block Ma?)

Point 17.

Does 17 lie horizontally opposite 18 and perpendicularly over 35?

Block Ba.

Does 7 on this block stand perpendicularly over *n*? and perpendicularly over 1?

Point 9

Point 8.

Does 8 stand perpendicularly over 7 and as far from 7 as *n* does?

Point *g*.

Does *g* lie horizontally opposite 8 and perpendicularly over 9?

Now place the Blocks N, E, R, O and F by the side of the cross, as in the plate. Draw *Block N*. 36 on this block stands perpendicularly over 33, (on Ja.) To determine its height, hold the thread horizontally before 36, and see whether it cuts off one third of the line *k* 12? If so, divide the line *k* 12 on your paper into three equal parts, and draw a horizontal line from the lowest point to the right, till it stands perpendicularly over 33; you then have the height of point 36.

Point 37

lies horizontally opposite 33 and as far from 33 as *z* does.

Point 38

lies perpendicularly over 37, and horizontally opposite 36.

Block Ec.

21 stands perpendicularly over 36, and as far from 36 as 33, (block Ja.)

Point *ee*

lies horizontally opposite 21, and perpendicularly over 38.

Block Oc.

98 stands in the middle between 21 and *ee*.

Point 39

stands perpendicularly over 98, and as far again from 98 as 21.

Point 40

lies horizontally opposite 39, and four times as far from 39 as 98 does, or as far as 21 from 33, (blocks Ec and Ja.) By placing this point you set off the length of line 39 98, horizontally, as many times from 39, as the line 39 98 is contained in 39 40.

Point 99.

99 is perpendicularly under 40, and horizontally opposite 98.

Block R.—Point 58

is half as far from 99 as 40, or as far as *ee* from 98, (block Ec.)

Point 59.

59 is horizontally opposite 58, and as far from 99 as 58.

Point 57.

57 is perpendicularly under 58, and horizontally opposite 37, (block N.) In placing this point you need to put it only four times as far perpendicularly from 58 as 99 is from 40.

Point 56.

56 is horizontally opposite 57, and perpendicularly under 59.

Block Fa.

19 is as far from 38, as the third or fourth part of the line 38 36. Divide the line 36 38 into as many parts as you think the distance 19 38 is contained in it, and draw one such part perpendicularly downward from 38; then you have point 19.

Point 20.

20 is horizontally opposite 37, (block N,) and as far from 37 as 33, (block Ja.)

Point *p*.

To determine point *p*, hold the thread horizontally upon *p*, and see whether the distance of the thread from 38 is as great, as from 38 to 19? If so, make a point as far above 38, as 19 from 38; draw from this point horizontally to the right, and place in this horizontal line, the point *p*, as far from 19 as 38 from 36.

Point *o*.

You will strike point *o* if you draw *o* as far from *p* as 20 from 19, and as far from 20 as *p* from 19.

Now fill up the gaps in the ground line from *f* to 56; or draw lines between points 29 *z* and 37 57.

LESSON FOURTH.

Arrange the blocks D, L, M, O, as in the plate. Begin with Block Db.

The first point is 46. Place it about two inches from the lower and at the same distance from the left edge of the paper.

Point 47.

Place point 47 perpendicularly over 46, and about as far from 46 as 47 is from 46 on the block.

Point *n*.

Does *n* lie horizontally opposite 47, and half as far from 47 as 46 does?

Point 48.

Does 48 stand perpendicularly under *n*, and horizontally opposite 46?

Block Lc.

Does point 49 stand perpendicularly over *n*, and as far from *n* as 47?

Point 15.

Does 15 lie horizontally opposite 48, and as far from 48 as 46 does?

Point 16.

Does 16 stand perpendicularly over 15, and horizontally opposite 49?

Block Oa.

Does point 42 lie horizontally opposite 15, (block Lc,) and as

far again from 15 as 48, or just as far as 46 does from 15, (block Db?)

Point 41.

41 stands perpendicularly over 42. To determine its height hold the thread horizontally before 16, (block Lc,) and see if 41 lies as far above the thread as 49 is from *n*, (block Lc.) If so, draw horizontally to the right from 16 till you are perpendicularly over 42 and place 41 as high above the end point of this horizontal line, as 49 is from *n*. Thus you determine the height of the point 41.

Point 50.

Does 50 lie horizontally opposite 41, and as far from 41 as 16 from 49, (block Lc ?) or as far as 41 stands from the horizontal line drawn out from 16 ?

Point 51.

Does 51 stand perpendicularly under 50 and horizontally opposite 42 ?

Block Ma.

Does 30 on this block lie at equal distances between 49 and 16 ?

Point 31.

Does 31 stand on the fourth part of the line 41 50 ? If so, divide the line 41 50 into four equal parts, draw from the first left hand point of division perpendicularly upwards, and draw the line 30 31 through point 41 to this perpendicular line.

Point 27.

To get this point, hold the thread perpendicularly before 27, and see whether and how far from 49, it cuts the line 49 16 ; mark this place on your paper by a point, draw perpendicularly upwards from it, and on this perpendicular line place the point 27 as far from 30 as 49 from *n*, or as far again as 30 from 49.

Point 26.

At this point, see if it is as far from 27 as 31 is from 30, and as far from 31 as 27 from 30.

Now place before you the blocks C, G, Q, E, N, R, S, as in the plate. Go on with.

Block C.

To determine *k*, hold the thread horizontally before *k* and see if it cuts the line 16 15, (block Lc,) in the middle. If so, mark the middle of the line 16 15, by a point, and draw horizontally to the right from it as far as the line 50 51, (block Oa;) you thus determine the height of *k*.

Point *m*.

Does *m* lie horizontally opposite 51, and as far from 51 as 42 does ?

Point *l*.

Does *l* stand perpendicularly over *m*, and horizontally opposite *k* ?

Block Q.

Does 52 lie in the middle between *k* and *l*?

Point 54.

Does 54 stand perpendicularly over 52, and as far again from 52 as *k* does, or exactly as far as *k* from *l*?

Point 55.

Does 55 lie horizontally opposite 54, and four times as far from 54 as 54 from 52?

Point 53.

Does 53 stand perpendicularly under 55 and horizontally opposite 52?

Block Ga.

Does *a* lie half as far from 53 as 55 does, or as far from 53 as *l* from 52, (block C?)

Point *q*.

Does *q* lie horizontally opposite *a*, and as far from 53 as *a*, or does it lie as far from *a* as *l* from *k*, (block C?)

Point *b*.

Does *b* stand perpendicularly under *a* and horizontally opposite *m*, (block C?)

Point *c*.

Does *c* lie horizontally opposite *b* and perpendicularly under *q*?

Block Eb.

Does 21 stand perpendicularly over *l*, (block C?)

Point 23.

Does 23 lie as far from 21, as *l* from *k*, (block C?)

Point 22.

Does 22 stand perpendicularly over 21 and twice as far from 21 as *l* does?

Point *d*.

Does *d* lie horizontally opposite 22, and perpendicularly over 23?

Block N.

Does 36 lie perpendicularly over 22 and as far from 22 as 21 does?

Point 38.

Does 38 lie horizontally opposite 36, and perpendicularly over 37 and *d*?

Block R.

Does 57 stand as far from 23, (block Eb,) as 21 does?

Point 56.

Does 56 stand perpendicularly over *a*, (block Ga,) as far from 57 as 23 does, or does it lie as far from 57 as 23 does from 21, (block Eb?)

Point 58.

Does 58 stand perpendicularly over 57, and horizontally opposite 38, (block N ?)

Point 59.

Does 59 lie horizontally opposite 58 and perpendicularly over 56 ?

Block S.

Does point 60 lie horizontally opposite 36, and once and a half as far from 36 as 38 is ? or does it stand perpendicularly over the middle between 41 and 50, (block Oa ?) To ascertain this, hold the thread perpendicularly before point 60, and see if it cuts the line 41 50, in the middle. If so, draw from the middle of the line 41 50, perpendicularly upwards as far as horizontally opposite 36, (block N.) This is the distance from 60 to 36.

Point 61

Does 61 lie half way between 58 and 59, (block R ?)

Point 62.

Does 62 stand perpendicularly over 60 and as far from 60 as 26 from 31, (block Ma ?)

Point 63.

Does 63 lie horizontally opposite 62 and perpendicularly over 61 ?

Now fill up the gaps in the ground line between 46 and C.

VALUE OF GOOD BOOKS.—I deny not, but that it is of greatest concernment to have a vigilant eye how books demeane themselves as well as men ; and therefore to confine, imprison, and do sharpest justice on them as malefactors ; for books are not absolutely dead things, but doe contain a potencie of life in them to be as active as that soule was whose progeny they are ; nay, they do preserve as in a violl the purest efficacie and extraction of that living intellect that bred them. I know that they are as lively and vigorously productive as those fabulous dragon's teeth ; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unlesse wariness be used, as good almost kill a man as kill a good book ; who kills a man kills a reasonable creature, God's image ; but hee who destroys a good book kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth ; but a good booke is the pretious lifeblood of a master spirit, imbalm'd and treasured up on purpose to live beyond life. 'T is true, no age can restore a life whereof perhaps there is no great losses ; and revolutions of ages doe not oft recover the loss of a rejected truth for want of which whole nations fare the worse.—We should be wary, therefore, what persecution we raise against the living labors of public men, how we spill that season'd life of man preserved and stored up in books ; since we see a kinde of homicide may be thus com-

mitted, sometimes a martyrdome, and if it extend to the whole impression, a kinde of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereall and fifth essence, the breath of reason itsef, and slaiers an immortality rather than a life.—*Milton.*

FRAGMENT FROM THE RUSSIAN.

BY BOWRING.

THE ass that looks upon the stars
Is not less asinine,—the base
And cowardly that boasts of scars,
Or wears a crown, may take the place
Of generous spirits, in the throng
Where usurpation reigns ; for men
Confound the worthy with the strong,
Nor weigh pretension's clamor vain.

The hollowest vessels sound the loudest,
The richest treasures deepest lie ;
Yet piled up wealth and rank the proudest
Are but tumultuous vanity.
I am a prince,—with princely spirit ;
A ruler,—if I rule my heart ;
A titled heir,—if I inherit
Of virtue, wisdom, truth, a part.

SCHOOL BOOKS.

THE ELEMENTS OF ARITHMETIC; for schools and academies. In which Decimal and Integral Arithmetic are combined and taught inductively. On the system of Pestalozzi. Part First. By Pliny E. Chase. Philadelphia: Uriah Hunt and Son.—1844.

THE ANALYTIC AND PRACTICAL GRAMMAR. A concise Manual of English Grammar, arranged on the principles of Analysis; containing the first principles and rules, fully illustrated by examples; directions for constructing and analyzing sentences, and for restoring transposed sentences to their natural order; a system of parsing, in some respects new and attractive; alternate exercises in correct and false syntax, arranged under most of the rules of syntax; and a series of parsing lessons in regular gradation from the simplest to the most abstruse. Designed for the use of Common Schools. By O. C. Felton, Principal of the East Grammar School for Boys, Salem, Mass. Stereotype edition, revised by the Author. Salem: Published by W. & S. B. Ives. Boston: B. B. Mussey. 1843.

LESSONS IN GEOGRAPHY AND ASTRONOMY ON THE GLOBES.—Supplementary to the text-books generally used on those subjects. By A. Fleming. Boston: Eayrs and Fairbanks. 1844.

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